

THE Western Standard

TO CORRECT MIS-REPRESENTATION WE ADOPT SELF-REPRESENTATION.

VOLUME 1.

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Poetry.

Farewell Hymn.

BY JOHN HYDE, JR.

Teach me, O my Father, I love Thee,
Zion, yes, I truly love thee,
Prophet, Priesthood, great and true;
Friends I've chosen, home I've chosen,
Ties that daily dearer grow;
Though I grieve me,
I must leave thee:
Teach my heart to say adieu.
Who can blame me if I falter,
Or if anguish rends my heart,
As from all I love and cherish,
Heaven calls me to depart?
If distressing,
Greater blessing
To us God will then impart.
I am going now, they tell me,
To a lost and fallen race;
Greater reason we should wander,
Tell them of the Gospel grace;
More like Jesus,
Who, to free us,
Left his high and holy place.
Zion, home, and friends, I leave you,
Saddened feelings in me well:
But the time is speeding swiftly,
Saints shall soon together dwell,
From each nation,
Find salvation;
Zion, then, I say farewell.
Should the shaft from death's pale quiver,
Strike me ere again we meet,
Thou, cannot be for ever,
We again on earth shall greet:
With the "Lion"
Come to Zion,
When her foes are at her feet.
—Dante News.

Letters.

BY ORSON SPENCER, A. B.

IN ANSWER TO THE

REV. WILLIAM CROWLEY, A. M.

LETTER IX.

THE PRIESTHOOD.

LIVERPOOL, September, 30, 1847.

Reverend and Dear Sir:—In close connection with an account of the character of God, I will proceed to give you a brief and succinct description of the Priesthood. It is feared, however, that the present subject will not be more congenial to your views than the foregoing. Still it shall be treated according to the spirit of the scriptures of the Old and New Testaments, which you so ardently profess to believe.

You will admit that God is the righteous Ruler over all the moral and intelligent creatures of the universe. His government is both temporal and spiritual. Not even a sparrow falls to the ground without His notice. He clothes the lilies of the field; much more doth He watch over all the varied interests of intelligent beings both in heaven and upon earth.

I shall then define priesthood to be that order of authoritative intelligences by which God regulates control, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth, or hell. God the Father of our Lord Jesus Christ is at the head of all genuine priesthood. But as it is His will that all men should honor the Son, even as they honor the Father, Jesus now stands as credited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God, are such as he put in his church. These are called apostles, prophets, evangelists, teachers, &c.

Now, sir, by the means of this order, extending from Jesus the High Priest, to the lowest grade of priesthood in conjunction with the Holy Ghost, God teaches and governs all things. Out of the line of this order, there is no power whatever that is acknowledged and approved of God. Magistrates, rulers, kings, potentates and principalities, if not legitimately ordained and clothed with the authority of

this priestly order of the Son of God, are usurpers, and not of God—for the scriptures declare that there is no power, that is not, of God. Even the angelic order is in the line of subordination to Jesus Christ, and the same chain of priesthood with apostles and prophets upon the earth.

The priesthood exhibits a regular gradation of knowledge and authority from Jesus the great High Priest in heaven, to the lowest description of ordination in the church below. Jesus said that "all power was given him in heaven and upon earth." But how did he propose to exercise all that power which was given him both among the nations of the earth and in heaven? My answer is, that he proposed to do it through a delegation of power to the different orders of his priesthood. We are told distinctly what the priesthood consists of, which is established on the earth, viz., apostles, prophets, evangelists, &c. The heavenly order minister to the authorities of the earthly order. The ruling object to be accomplished by the latter is, the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ.

The first object of this priestly order is to teach all nations to become loyal and good citizens of the kingdom of God, observing all the commandments of God. One universal commandment of God is, for all men everywhere to repent and be baptized, and keep all other laws of God, as they shall be dispensed from the great High Priest through the delegated authorities. Now if all men do not obey these commands, they are liable to be dealt with as transgressors, and punished as evil doers. The command to obey is imperative upon all men. Hence whatever orders of civil government—or order of domestic compact—or order of business transaction—or order of religious worship—or rule of commercial transaction may contravene the established order of priesthood, the same must bow to the requisition of the inspired priesthood of God; and God acknowledges no other power with approbation.

Now, dear sir, it is this imperative attitude of authority and power, which the Almighty boldly claims, and fearlessly attempts to exercise, through a chosen priesthood over all mankind, Jews and Gentiles, that greatly displeases the rebellious portion of our race. They can not bear that this "man should reign over them." False notions of independence and liberty rise against an order of delegated authorities claiming inspiration and officiality from God. The rebellious profess that they are ready to obey the Almighty God, but as for these men claiming priesthood, we will not have them to reign over us.

The abuses practiced by an apostate and un-called priesthood for the last seventeen hundred years, have wrought an honest but woefully misguided prejudice against the true priesthood; and a large portion of mankind demand also, that God shall communicate with themselves directly, without the intervention of agencies, chosen from men men like themselves. And this captious spirit of dictation, as to the manner in which God shall teach and govern them, has been fostered in their minds by the erroneous notion that God is such a creature, boundless spirit of ubiquity, that he can teach and govern all worlds without the aid of other agencies. We might as well suppose that he can see without eyes, or hear without ears. But God's being like man, though infinitely exalted above him, and unspeakably perfected in every faculty and power, puts to shame these dark ravings about the inability of delegated powers.

During the whole period of the world, God has ever and invariably attempted to teach and govern mankind by means of an established priesthood consisting of men; and this priesthood has been invariably resisted from the days of righteous Abel till now. By this priesthood, it is the design of God to establish a Divine government upon the earth, even as it is established in the heavens. All other forms of government have proved a complete failure in

every nation and period, in which the experiment has been attempted.

But the most humiliating feature in the whole history of government is, that many have sought to ape the Divine Government with an uninspired priesthood. They have thereby made every species of religious government a stink and confusion in all the earth. Their uninspired systems have been like a fair woman without discretion, or like jewels in a swine's snout. Sometimes they have united church and state, and swayed a sceptre of oppression; at other times they have been passive and non-resistant, even to the utter extinction of thousands whose defenceless blood has crimsoned the earth. But the time for experimenting upon false forms of government, civil or religious, has nearly gone by, never to return, "save for a little season."

A priesthood chosen not of men, but chosen first of God, and inspired with his wisdom, truth, and power, is now called and ordained to teach all nations, and fill the earth with the knowledge of God. By means of this order alone, the kingdoms of this world, whether temporal or spiritual, pagan or christian, are all to be merged in the universal kingdom. And this will be the best and greatest kingdom ever known this side of heaven. Its constitution, laws, and method of administration will be after the model of the heavenly order. It will embrace politics, arts, war, merchandise, science, and religion—things temporal and things spiritual. And the energy and wisdom of Omnipotence will, like the little leaves in meal, increase and magnify in the priesthood, till the whole world is brought into happy subordination to this plan of government. The nations of the earth will then become one family and brotherhood. Kings and rulers, of all grades, will then be chosen of God through the priesthood, of which priesthood rulers will be a part and portion; and without being ordained to the priesthood, no man ever can rule in this great kingdom.

To be Continued.

ANCIENT JEWISH NOTIONS ON MARRIAGE AND ITS DUTIES.—Marriages are supposed to be arranged in Heaven; and forty days before the birth of a child, it was there announced to whom he or she was to be wedded. The marriage relation should be entered between eighteen and twenty, but these did not prevent the zealous student from prosecuting his studies. An unmarried person was without any god, (Gen. ii. 18,) without joy, (Deut. xiv. 16,) without blessing, (Ezek. xlv. 30,) without protection, (Jer. xxxi. 23,) without peace, (Job. v. 24,) and could not properly be called a man, (Gen. v. 2.) In the choice of a wife, regard should be paid to her family, as daughters generally imitated their fathers, and sons their maternal uncles. The most prized connection was that with the family of a sage, or at least with that of a ruler of a synagogue, or the president of a poor board, or of a teacher of youth. Connection with the unlettered could not be allowed, even if the wealth so acquired were to be devoted to assist the sage in his studies. In general the unmarried were "dead even while living."

Mutual affection and modesty, especially on the part of the wife, was regarded as the chief means of obtaining male descendants. It was observed that God formed woman "out of the rib of the head, lest she should become proud, nor out of the eye, lest she should look, nor out of the ear, lest she should be curious, nor out of the mouth, lest she should be talkative, nor out of the heart, lest she should be jealous, nor out of the hand, lest she should be covetous, nor out of the foot, lest she should gait about, but out of the rib, which was always covered. Improper marriages—from lust, for beauty, or for money—were strongly condemned and described as leading to wretchedness, inasmuch whether good or bad, woman is so in the superlative degree. The husband is bound not only to honor and love, but to treat her with courtesy; her tears call down divine vengeance. In general he is to spend less than his means warrant for food, up to his means for his own clothing,

and beyond that limit for that of his wife and children. As woman is formed from a rib, and man from the ground, man seeks a wife, and vice versa; he only seeks what he has lost. This also explains why man is more easily reconciled than woman—he is made of soft earth, and she of hard bone. A woman should abstain from all appearance of evil, immodesty or impropriety, she should always meet her husband cheerfully, cleanly and kindly, receive his friends with politeness and affability, and be obedient and respectful.—Ederheim's History of the Jewish Nation.

THE PERILS OF MINING IN ENGLAND.—A petition some time ago was addressed to the House of Commons from the "pitmen," or miners, working in the collieries of Durham and Northumberland. Upwards of 3,000 of these poor people subscribed their names or their marks to its contents. The leading allegation of the memorial was sufficient to establish its character. "About one thousand persons," it is said, "are killed annually in the mines of this country." "What," says the London Times, "would be said or thought if, once in every twelve months, an entire regiment, with all its officers, such as we now see it marching out for embarkation, were to be totally destroyed by some frightful catastrophe? Or what conclusions should we have formed if, while we were admiring the splendid exhibitions at Chobham last summer, we had been assured on statistical proof that every man of the 10,000—infantry, cavalry, and artillery, guards, rifles and Highlands—would come to a violent death in his own country by the year 1863? Yet this is actually the rate at which we kill our miners—10,000 in ten years. A good deal used to be said, and with great reason, about the terrible mortality in our squadrons on the African station. Now, the total mean force of men employed on that duty for a period of twenty-one years was 20,604, and the total amount of deaths in that number, during that period from all causes, disease and accidents included, was 1,338; so that one year and a half destroys more lives in our coal mines than were destroyed in twenty-one years by the climate of Africa and the casualties of sea service. Nor is this all; for, as the petitioners declare, they are suffering also such continuous and perpetual injury from the standing condition of the mines that many of them are brought prematurely to their graves."

THE TOMB OF PIZARRO.—In the crypt under the high altar, are deposited the remains of the celebrated Pizarro, who was assassinated in the palace hard by. A small piece of silver which I dropped into the hand of the attending sacristan, procured me admission into the crypt. Descending a few steps, I entered a small place, some twenty feet long, quite light and white-washed, and small and looked so much like a comfortable wine-cellar that I caught myself more than once looking round for the bins and bottles. The first object I saw was a large square tomb, surmounted by the erect figure of an abbot, and close by, in a narrow opening in the wall, I noticed what appeared to me to be a collection of dusty rags, but a closer inspection proved that this was all that remained of the renowned conqueror of Peru. He has still on him the clothes which he wore at the time of his assassination. Of course his body is nothing, but a skeleton covered with dried flesh and skin, so that no features are discernible. The body is covered with the remains of what was white linen, swathed round him, but the dust of centuries has collected on it, and turned it to a light brown color, and it almost pulverizes when touched. The body is placed on a narrow piece of plank, in a sloping position, and has been placed in this hole merely to put it out of the way. The folks in Lima do not think anything of the remains of poor Pizarro, and I dare say that a little money, judiciously invested, would procure for any curiosity hunter, the whole of his remains.—A Ramble from Sydney to Southampton.

A MONKEY'S MEMORY.—Authors generally think that the monkey race are not capable of retaining lasting impressions, but their memory is remarkably tenacious when striking events call it into action. A monkey which was permitted to run free, had frequently seen the man-servants in the great country kitchen with its huge fireplace, take down a powder horn that stood on the chimney piece and throw a few grains into the fire, to make Jimmie, and the rest of the male jump and scream, which they always did on such occasions very prettily. King watched the opportunity, and when all was still, and he had the kitchen all to himself, he clustered up, got possession of the well filled powder horn, perched himself very gingerly on

one of the horizontal wheels, placed for the support of saucepans, right over the warning ashes of an almost extinct wood fire, screwed off the top of the horn and reversed it over the grate. The explosion sent him half-way up the chimney. Before he was blown up he was a song-trim and well-conditioned monkey as you would wish to see on a summer day; he came down a carbonated "nigger" in miniature, in an avalanche of burning soot. The weight with which he pitched upon the hot ashes, in the midst of the general flare-up, aroused him to a sense of his condition. He was missed for days. Hunger at last drove him forth, and he sneaked into the house close-winged, begrimed, and looked scared and ugly. He recovered with care; but like some great personages, he never got over the sudden elevation and fall, but became a sadder if not a wiser monkey. If ever Pug forgot himself and was troublesome, you had only to take down a powder horn in his presence, and he was off to his hole like a shot, screaming and chattering his jaws like a pair of castanets.—Benham's Note Book.

ATTEMPTS TO PRINT A PERFECT BOOK.—The following is from the "Cyclopedia of Literary and Scientific Anecdotes." "Whether such a miracle as an immaculate edition of a classical author does exist," says one, "I have never learnt; but an attempt has been made to obtain this glorious singularity, and was as nearly realized as is, perhaps, possible—the magnificent edition of Os Lusitana, of Camoens, by Don Jose Sousa, in 1817. This amateur spared no prodigality of cost and labor, and flattered himself that, by the assistance of Didot, not a single typographical error should be found in that splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word Lusitano having got misplaced during the working of one of the sheets. It must be confessed that this was an accident or misfortune, rather than an erratum!" The celebrated Foulies, of Glasgow, attempted to publish a work which should be a perfect specimen of typography and accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the University, with a notification that a reward of fifty pounds would be paid to any person who could discover an error. Each was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulies' editions of the classical works are still much prized by scholars and collectors.

FRANKS OF LIGHTNING.—We never thought so much of the "franks" of lightning as when we saw some of the effects of the Monday's storm. We could not tell where the lightning came from, but it appeared to have commenced on a common cedar railfence, on the lower rail. It stripped the bark off that rail, and plunged a furrow across the top of a quarter of an inch and three-fourths of an inch wide. On the next rail, it followed the grain once and a half round it; then split the post into four quarters as nicely as a man could do it with an axe; the next rail it split into no matter how many fine pieces; then it went up a large oak tree standing half a yard from the fence and left a groove in the bark like those in the rails; proceeding along the fence, it took the top rail in the next length, then the underside of the bottom rail in the next length, split the bottom rail of the next into kindling wood, throwing some of the splinters more than sixty feet, and so on four lengths more, where all traces of it were lost. When it went up the tree, the marks were visible about twenty feet. The tree is about thirty feet high.—Western Echo.

ATTEMPTS TO PRINT A PERFECT BOOK.—The following is from the "Cyclopedia of Literary and Scientific Anecdotes." "Whether such a miracle as an immaculate edition of a classical author does exist," says one, "I have never learnt; but an attempt has been made to obtain this glorious singularity, and was as nearly realized as is, perhaps, possible—the magnificent edition of Os Lusitana, of Camoens, by Don Jose Sousa, in 1817. This amateur spared no prodigality of cost and labor, and flattered himself that, by the assistance of Didot, not a single typographical error should be found in that splendid volume. But an error was afterwards discovered in some of the copies, occasioned by one of the letters in the word Lusitano having got misplaced during the working of one of the sheets. It must be confessed that this was an accident or misfortune, rather than an erratum!" The celebrated Foulies, of Glasgow, attempted to publish a work which should be a perfect specimen of typography and accuracy. Every precaution was taken to secure the desired result. Six experienced proof-readers were employed, who devoted hours to the reading of each page; and after it was thought to be perfect, it was posted up in the hall of the University, with a notification that a reward of fifty pounds would be paid to any person who could discover an error. Each was suffered to remain two weeks in the place where it had been posted, before the work was printed, and the printers thought that they had attained the object for which they had been striving. When the work was issued, it was discovered that several errors had been committed, one of which was in the first line of the first page. The Foulies' editions of the classical works are still much prized by scholars and collectors.

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SATURDAY, DECEMBER 27.

Trials of the People of God.

The people of God are tried and proved in various ways in their progress towards perfection. It is necessary they should be, that they may thoroughly know themselves and be known also by the Lord and their brethren. Until they have been effectually tried in all things they can not dwell in the presence and glory of God. We may expect that the Lord will have a chosen and a tried people—a people of whom he can say like he did of Abraham, "that he knows them, and they shall keep the way of the Lord, to do justice and judgment." The great variety of circumstances through which the Church of Jesus Christ of Latter-Day Saints has passed, have been eminently calculated to prove their integrity. The circumstances have been so varied, and every one who has kept the faith and been true to the demands made upon him, has been placed in so many positions, that all have been enabled to get a better insight into their own character than they could have obtained under any other circumstances. The Lord has had the opportunity of trying them, and proving whether they would serve him at all times and in all places, or not. That the road is narrow in which He would lead them, and that there are but few who will travel therein, has been already plainly proved by the history of this Church, and scarcely a day passes in which we do not have other illustrations of it. That all can walk therein, if they be so disposed, is very evident. There are no circumstance or positions in which they may be placed that would be irksome or unbearable to them or from which they would shrink when duty called, if they would but seek that aid and succor that has been promised. With it to assist they may emerge triumphantly from every trial and prove themselves more worthy of the exaltation reserved for the faithful. Many who to every appearance in the commencement were destined to run well the race set before them and endure the trials which they would be likely to meet, have neglected to secure the help needed to assist them in their warfare, and have wandered from the path and been lost, and are no longer numbered with the Church of the Lamb. Individuals who do not adopt the plan recommended to secure this highly necessary assistance, are sure to have trials; they can not avoid them. Their trials increase in proportion to their weakness and vulnerable spots, and as these weaknesses can only be fortified and made strong and invulnerable by the Spirit of the Lord, the only real source of strength, those who do not have it continually with them must be liable at any moment to be overcome. They may pass unscathed through a few severe ordeals, but if they continue in their neglect to obtain more aid from the Spirit and have it increase within them, they will rapidly decrease in strength, until they will become so weak that the merest trifle will be stumbling block sufficient to divert them from the track. There is scarcely a position in which men can be placed that will not prove a trial, or it may be the downfall of persons who are not living up to the requirements of their religion and enjoying the privileges which it bestows. Prosperity or adversity—success in business and consequent increase of wealth, or disastrous ventures and attendant disappointment—too much favor shown them or too little—too often sent on missions or not often enough, each in their respective turn prove trials, and they are so difficult to be overcome by persons in that condition, that those called upon to pass thro' them are frequently unequal to the task and succumb before them. Humoring the whims and desires of persons in the situation we allude to, may keep them for awhile among the people of God; but as men can not be humored in their notions when they conflict with the mind of the Lord, the time arrives sooner or later when they become offended and turn away, determined that they will not endure it. Were they under the right influence, however, they would perceive in a moment that with their limited amount of knowledge it would be very foolish for them to dictate what would be right and what would not, and they would not hesitate to sacrifice their own whims and notions and conform to the expressed mind of the All-Wise Supreme, with the assurance that it would be all right and for their exaltation eventually. When men are diligent in keeping the commandments of the Lord and filled and led by His Spirit, they are prepared for every circumstance, and the trials they may have to contend with are easily overcome; they prove beneficial to the individual enduring them, and prepare him for the reception and enjoyment of greater blessings. In

adversity or prosperity, success or disaster, exalted in favor or neglected and forgotten, on missions abroad or attending to business at home, they feel that all is right, and that if they do what the Lord requires, he will overrule it for their good. If they should be sent among the Indians, the Sandwich Islanders, or amongst the most enlightened of mankind to perform any labor, they will go cheerfully, with the knowledge that it can not but result in a blessing to them. This submission to the will of God, is required by Him of His people. It is the lesson he wishes to teach them; and until He is satisfied they have learned it, they may expect to be tried and proved. When it is learned there will be none who will be overthrown—as we hear a late missionary to the Sandwich Islands was—because England or France was not the field of labor assigned them, but they will joyfully acquiesce in every thing the Lord may suggest.

Hatred of those who forsake the Truth.

In our leading article last week, we alluded in a brief manner to a few of the characteristics which attend the revelation of truth to the servants of God and its proclamation by them to the world. These characteristics, we proved by the words of Jesus, were to be so inseparably connected with the truth, that whoever believed and obeyed it would be accompanied thereby. They were to be hated and separated from the company of the rest of mankind, their names cast out as evil, and their lives taken from the earth by those who neither loved nor received the truth, with the idea that in killing them they would be doing God service. These feelings of hatred and desire to murder, have ever been manifested when the gospel of Jesus, has been presented in its purity to man for his acceptance. The more the people are disposed to receive it and live up to its principles, the greater is the opposition with which they have to contend. At such times it seems as though all the powers of earth and hell are aroused and united in their determination to thwart its further progress, and there is nothing too degrading or criminal for them to leave unattempted to accomplish their desires.

Eighteen centuries have elapsed since these feelings were exhibited to their full extent on the Asiatic continent. Then the Son of God and his disciples proclaimed the truth in power and plainness, and we look back with wonder to the effects which it produced upon their contemporaries. It seems strange that men should manifest such antipathy and hatred towards such an adorable character as Jesus; or that a man could be found so dead to every thing virtuous and honorable as to betray him. Yet it was done. Because he loved the truth pre-eminently, and made it the business of his life to teach and enforce it upon mankind, the great enemy of truth exerted all his power and marshaled all his forces to remove him from the field of so much usefulness. He was successful in seducing one who had partaken of the blessings attendant upon Jesus' advent on the earth—one who had been on terms of the most familiar confidence with his Lord, who had the most abundant opportunities of witnessing the purity of his conversation and actions. This individual became filled with the same spirit as the being to whose seductive whisperings he gave heed, and his actions proved that he was the apt imitator of one who was a liar and murderer from the beginning.

The instruments most effective in the hands of Satan in carrying out his designs, are those who having enjoyed the truth and the spirit which always accompanies it, take a course to stifle its increase and abandon themselves to do evil. They can enter more devotedly into his feelings and wishes than strangers to the truth and its influences, because they follow in his footsteps. Satan was at one time in the possession of truth, and, doubtless, rejoiced in the sunshine of God's favor; but having taken a course to forfeit his claim to this glory, and to check the further development of truth in himself, he became wholly abandoned to evil, and has since sought with all his power to deprive others of that which he himself can not enjoy. The intensity with which his followers exhibit this same hatred to the truth, and its believers, is in proportion to the progress they have made in its knowledge and the extent to which they abandon themselves to the influences which he exercises. Every apostate from the truth, Judas-like, indulges in this same feeling; and the hatred which they bear to the principles they once rejoiced in and the believers, their former brethren, is varied in intensity by the progress they made in the knowledge of truth when they loved it and the extent to which they abandon themselves to the influence which their master exercises. Men of this class, as we learn by the Scriptures, were the most active opponents of the truth and its advocates in ancient days, and we know by personal experience that they are the most bitter, unrelenting and blood-thirsty enemies they have at the present time. This is a natural consequence of the influence to which they give heed. They quench the Spirit of the Lord and it deserts them, and they become fully possessed with the evil one, and then, like their master, nothing will satiate them but the blood of the just.

Like the gospel in ancient days, "Mormonism" draws out these feelings in a man at the present time. Satan, realizing this its prosperity and triumph is his decrease and down-

fall, commenced his labors with zeal the moment it made its appearance on the earth. Every characteristic that was witnessed among men when truth was preached in the days of Jesus, have been experienced by the believers in truth at the present day. Satan reassessed his ancient power over the hearts of all those that loved not the truth, and they began to hate those that would obey it, to speak all manner of evil about them falsely, to separate them from their company and to thirst for their blood as eagerly in this century as they did in the first. Being an apostate himself from the truth and the arch-enemy of the Lord, and not having repented of his treason and rebellion, he is as ready to-day to induce men to shake off their allegiance to the truth and to become apostates and harbor the same embittered hostility in which he delights, as he was in the beginning. But to other systems than the truth he does not have this hatred, neither do those who, becoming tired of them, forsake them.

When a man obeys the truth or the gospel of Jesus Christ, which comprehends all truth, he receives a spirit of light and intelligence, of peace and joy; he has a foretaste as it were, of heaven. If he cherishes it, it will increase within him and continually afford him the purest happiness, will fill him with peace and good will to men and gradually lead him into all truth. But if he grieve and quench it after having once enjoyed it, it will decrease within him, until he will be entirely destitute of it, and a prey to exactly the opposite feelings to those produced by its presence. He will hate the truth as strongly as he formerly loved it, and he will wonder how he could ever see any thing about it that was lovely or attractive. Hence, Satan does not have the power over men who never knew the truth that he does over those who apostatize therefrom. The popular sects of the day are forsaken or joined at pleasure, and there is so little difference between the feelings and the spirit enjoyed by professors or non-professors that they jog along together harmoniously. Were they of God, however, this would not be the case, because He would most assuredly bestow his Spirit upon those who kept his commandments and had a name among his people, and withdraw it from those who refused to regard his laws and had no connection with those who did. Under such circumstances the two powers would strive with man to-day as much they ever did in the world; and their influence upon him would be as visible in the fruits produced as at any previous time. Those who cling to the truth and possessed the Spirit of the Lord would approximate to the likeness of the Almighty in every thing good and holy; while those who did not and gave heed to the whisperings of the evil one, would resemble the being of whose spirit and influence they partook. This is also a peculiarity, among the many which might be mentioned, that will enable the inquirer to discern the truth and the people of God who hold it.

If he should see a system about which there is but little said in reproach by non-professors, a system whose advocates and followers are not despised and hated, their names cast out as evil and who are not separated by their fellows from their company, he may safely conclude, (unless, indeed, the thousand years be ushered in during which Satan is to be bound) that such a system can not be the truth, neither can its followers be the people of God. For truth will not only have all these peculiarities, but it will also be characterized by the malignant, deadly and devilish enmity of those who were its adherents, but have become apostate to its principles. If this be a characteristic of the truth, then, (and it undeniably is such) men should not be surprised at finding Mormonism decry and opposed by apostates at the present time. In doing this they but take the course which their file leader, the arch-apostate Lucifer, has already taken, and their fruit is an evidence that they are actuated by the same spirit. If apostates from Mormonism should not hate it, rail against it and do all in their power to tear it down, they would not act towards it as apostates from the truth ever have done, and there would be room for inquiry. We feel grateful to the Lord, however, that Mormonism is accompanied by all these evidences of its truth—that we are hated and evil spoken of, falsely, that we are thought unworthy the company of those who love not the truth, and that men who choose iniquity and are determined to do wrong can not long remain in the church of God. The opposition of Satan and his followers, can not, we know, retard the progress and completion of the work of God; it will roll forth, and he will cause the opposition with which it may have to contend to push it more rapidly forward.

We are informed by the Hon. Jefferson Hunt, who arrived from San Bernardino on Tuesday evening last, that Los Angeles county is suffering severely in the loss of their cattle in consequence of the drought and backwardness of the season. The plains between Los Angeles and San Pedro are as destitute of vegetation as the most barren desert, and the sides of the road are almost lined with the carcasses of the cattle that have perished. Many of the rancheros have driven their stock to the mountains. It is thought by many, however, that with all their efforts, they will scarcely find to lose less than 25 per cent. before the spring is sufficiently advanced to afford the necessary support for their animals.

But little rain had fallen at San Bernardino when he left, yet the feed was quite tolerable, and they had lost no stock from this cause.

AUTHORITY OF THE BOOK OF MORMON.—One of our interior contemporaries, in quoting an extract from one of our articles on the fate of the red men, does not approve of our reference to the Book of Mormon as authority respecting their future destiny. Before he finds too much fault we would like him to point us to a work of more undoubted authority or entitled to greater credence upon this subject. Riddleme may do very well on some occasions, but it fails to impeach the credit of the Book of Mormon. The evidence of its truth now before the world, is incontrovertible; it is, therefore, authority whether the gentleman be willing to receive it as such or not. He may not have any objections to us citing the Bible in proof of any thing we might advance, as it is popular to respect its authority, if he should not we can inform him that the Bible plainly alludes to the Book of Mormon, and that upon its authority we prove that such a book should come forth. Its internal evidence is sufficient to convince any person who will peruse it carefully that it is a pure and holy book, but when to this is added the mass of external evidence, the testimony of numerous living witnesses which accompanies it, makes it the best authenticated work extant. Before the editor finds any more fault, or indulges in any more condemnatory remarks because we cite the Book of Mormon as evidence, we hope that he will procure one, and read it carefully through, at the same time praying the Lord to enable him to comprehend it. Should he do so, we are confident that he will receive such a knowledge of its truth, that if he be honest, he will never again doubt.

Correspondence of President A. Lyman.

SAN BERNARDINO, Dec. 17, '56.
BROTHER GEORGE,

DEAR SIR:—Thinking a word from us would not be unwelcome, I improve the opportunity afforded by the departure to your place of our Representative, Capt. Hunt, who leaves us in the morning. We are all in the enjoyment of health, as I hope this may find yourself and family and associates in your labors in the office.

By letters published in the STANDARD I see, that Elder John Hyde, has become weary in well doing. The indications of what has transpired with him were unmistakably manifest in that egotistical vanity that, fed by a little superficial learning, led him to suppose that he was the light that illuminated the world, and that, in case he should withdraw his light, all would be in darkness; so John went out. To comfort us, however, we have the daily demonstration that the fountain of light and truth has suffered no loss; but the sun of righteousness still as formerly sheds its hallowed light along the path of the just, and the steady glowings of the cause of truth and of God are onward, and each day brings us to the goal of some cherished wish in the acquisition of new stores of knowledge, which when treasured within us, is an increase of our wealth as it swells our stores of the constituent principles of happiness. What, then, is the consequence of the sudden going out of this twinkling star, that while it shed its doubtful and uncertain light along the pathway of the Saints, gave slight promise that at some future day it might brighten into the effulgence of a son and become fixed in the house of his Father? Alas, instead of the birth of a son the star has set in its own darkness, and in proof that the Saints were wrong he owned he had lied! What a jewel is consistency! But poor John! he is more to be pitied than despised.

It is with pleasure I have contemplated the happy representation of our cause in the STANDARD of the west, and that it may long live to exert its saying influences upon a world overwhelmed in corruption, is my prayer continually. We are now being greeted with the dawning of a day of reformation. The Saints here are renewing their covenants by baptism; we are laboring assiduously to give permanence to the change by an increase of knowledge in the people. We do not wish to be alone here, but hope it may extend to the Saints throughout the State. We hear with feelings of gratification from the Elders throughout the State that even in California the truth has its influence on some minds; for its increase we will ever pray until earth becomes radiant in its smiles, and the stains of her pollutions are washed away in a flood of practical virtue that will spread over her face as the waters fill the great deep, and man, freed from the bondage of corruption and death shall live surrounded with the legitimate embellishments of his nature, and clothed with habiliments of truth, take his seat among the saved sanctified of earth's children. Bro. Rich and Hopkins join in love to you and yours. Bro. Rich has had his hand slightly injured by the bursting of his gun; he is recovering finely.

Yours in the Truth,

AMASA LYMAN.

Somebody describing the absurd appearance of a man dancing the polka, says, "He looks as though he had a hole in his pocket, and was trying to shake a shilling down the leg of his trousers."

The Latter-Day Saints

Meet every Sunday in this City, at the PHARMACOLOGICAL HALL, Stockton street, near Jackson, at 11 A. M. and 1 1/2 P. M. All who wish to investigate the principles of truth as revealed for man's salvation in the gospel of Christ, are cordially invited to attend.

City Summary.

BADGES.—The *Fireman's Journal* says that the Chief and Assistant Engineers of the Fire Department have adopted badges, to be worn either with or without their distinctive caps. That of the Chief consists of a crescent-shaped piece of silk painted white with "Chief Engineer" inscribed thereon in gilt letters. The Assistants have a broad and heavy piece of twilled white ribbon, with the edges gilt, and the word "Engineer" painted in black letters on a gilt surface.

EX. GOV. BLOOM.—A delegation of the friends of Ex-Governor Bigler, from the citizens of Marysville and Sacramento, came down Sunday night to escort him to his former residence. A large committee, of which Mayor Redding was at the head, was appointed to receive him at Sacramento on Monday night. The Democratic papers give glowing accounts of the enthusiastic demonstration made by the Sacramentoans on his arrival in that city.

HUMAN BONES FOUND.—Workmen, whilst excavating on the corner of Jackson and Mason streets on Wednesday morning, came across, twenty feet below the surface, a wooden chest containing human remains crumbling into dust. How they were placed there, by whom and at what time, will remain a mystery for the present.

THE LIMANTOUR TRIAL POSTPONED.—Judge McAllister yesterday delivered a long opinion, postponing the trial of Limantour until next May. Limantour prayed for this delay to enable him to get important witnesses, as he asserts from the city of Mexico. Letanneur, the principal witness against Limantour, is held in custody on board the revenue cutter *W. L. Marcy*.

IDENTIFIED.—Coroner Kent has received a letter from Galees Creek, (O. T.) identifying the victim to the circular saw, on Davis street, some weeks since, as a former partner of the writer. His name was Erastus Shore, a native of Alton, Ill., and was on his way home when he met his death.

THE SNAKE CHARMER.—Wisen, the snake tamer, has performed the feat several times this week at the Menagerie, of taming wild rattlesnakes. He had no access to them previous to making the attempt, but he has been quite successful in handling them in the presence of large crowds.

ANNIVERSARY.—The Landing of the Pilgrim Fathers was duly observed on Monday evening by a banquet at the International Hotel. There were about one hundred and fifty sons of New England present, and every thing passed off harmoniously.

TREASURE SHIPMENT.—The Pacific Mail Company's steamship *Sonora*, sailed on Saturday for the East. She carried about four hundred passengers and \$1,797,013 in treasure. On the 5th inst. there went forward \$2,135,365, making the amount shipped during the month, \$3,932,278.

A SKEAN BET.—One of the most senseless bets among the many recently made in this city, is a bet of \$500 which we understand has been made by a young French gentleman that he will smoke fifty Maria Regalia cigars in fourteen consecutive hours.

POISON IN PRUSSIA.—A gentleman who has lately been botanizing in West Prussia, says:

"The other day I wanted some corrosive sublimate to dress my dried plants to prevent the ravages of insects; I got it from Statgardt, but there came with it a *gysfession*—a paper giving the name of the chemist who sold it, the quantity bought and the date, and this I had to sign, seal and return, when it is sent to the Bureau de Police; so that no use could be made of it by me without its being easily traced. The chemist is also bound to put on it a distinctive label stating that it is poison; the one he put on was ornamented with a death's head and crossbones in the middle, and a little monumental cross at each side. Would it not be a good plan to be adopted in America?"

THE URRER BOMBERS.—At the commencement of the present year, there were in the United States about 22,000 miles of railroad, employing about 5,000 locomotives. It is estimated, that these locomotives consume between four and five millions cords of wood annually, the product of at least 100,000 acres of woodland.

SOMEONE describing the absurd appearance of a man dancing the polka, says, "He looks as though he had a hole in his pocket, and was trying to shake a shilling down the leg of his trousers."

THE CAMELS.—There are now thirty-two, old and young, at Castrovilla, Texas, in charge of Maj. Wayne, and forty more are on their way to this country. With the natural increase, the experiment will be commenced with nearly a hundred of these "ships of the desert." Maj. Wayne has the highest expectations of their availability for the inland travel on this continent, and there can be little doubt of the justification of his hopes. The route to the Pacific offers better forage for these hardy animals than they find in their own deserts; and as to climate, the Tartars use them on the steppes of Asia in regions as inhospitable as can be found on the California route, except in mid winter, when travel may be suspended. A correspondent of the *Galveston News* says the Indians have never yet had a sight of these strange animals, and it is expected that the appearance of such singular creatures will cause, for a season, at least, such terror to the red men, as to prove a protection to caravans.

The Indians, however, will soon get over this; but unless the horses of the prairies differ from their Asiatic cousins, they will require long training to learn to like the aspect of the camel. The Tartars who visit Chinese frontier towns and markets, throw everything into confusion. Horses ding, and bound, and break their halters to escape a creature to which they will not get accustomed. We happened once to see a couple of camels driven through a country village, and never were horses and mules inspired with more ridiculous fright than the farmer's nags were at the ungainly apparition.

The precise plan of government in relation to this importation does not yet appear. But we hope to see them put to such use as may demonstrate the feasibility of their employment in private enterprise.

COMPLIMENT TO PRINTERS.—John C. Rives, in a recent published letter on the subject of public printing, has a word of suggestion to writers for the press, and a compliment to the compositors, whose duty it not unfrequently is to make sense out of very senseless chirography. None but a writer for the press can comprehend how much truth there is in the veteran printer's remarks.

Many members of Congress—and not a few greater men—must have been surprised at the respectable figure they cut in print, without thinking of the toilsome labor and the exercise of the better talent than their own which had been expended by the journeyman printer in putting into good shape the message or report of a speech furnished them. Mr. Rives says: "I have seen the manuscript writing of most great men of the country during the past twenty years, and I think I may say not twenty of them could stand the test of the scrutiny of one-half the journeymen printers employed in my office. This fact will be vouched by every editor on the Union. To a poor journeyman printer, many a 'great man' owes his reputation for scholarship; and were the humble compositors to resolve, by concert, to set up manuscript in their hands, even for one little week, precisely as it is written by the authors, there would be more reputation slaughtered than their devils could shake a stick as in the space of twenty-four hours. Statesmen would become 'small by degrees, and beautifully less.' Many a man would have the lion's hide torn from his limbs. Men, whom the world call writers, would wake up mornings and find themselves famous as mere pretenders—humbags and cheats!"

THE PROGRESS OF INVENTION.—It is but about half a century since Robert Fulton first applied the wonderful agency of steam to the propelling of boats. Now it is stated that the entire European capital in steamboats is \$144,000,000. Of the English 1800 boats; not fewer than 700 are steamboats. It is less than thirty years since the first steamer navigated a German river. The steam navigation of the Rhine did not begin till 1837, nor that of the Upper Elbe till 1837. How significantly does the progress of society in the arts, and the means of intercommunication, foreshadow the coming of the day when "many shall run to and fro, and knowledge shall be increased." Ours are times full of the seeds of future wonders. How thoughtfully should the influence which we may exert after we are dead, be put forth at such a time.

GOLD IN ILLINOIS.—A short time since, three poor men, while seeking for gold, found a very fine nugget of gold, weighing more than 500 lbs. It was found embedded in an apparently solid rock, more than two feet under the surface, as if it had been deposited there from the creation. It is a very splendid specimen of native gold, showing some small specimens of pyrites protruding from its sides. It was found on the town land of Ballinacorney, on the estate of the Right Hon. the Earl of Caryfort. It was sold for £200.

BE NOT OVER ANXIOUS.—Almost all men are over anxious. No sooner do they enter the world than they look their hands for material and worldly pleasures, as remarkable in early life. Every hour do they ask themselves what progress they have made in the pursuit of wealth and honor. And on they go, as their fathers went before them, till weary and sick they look back with a sigh of regret to the golden time of their childhood.

The Snake-Catcher.

When the great Napoleon was in Egypt, he determined to ascertain as much as possible about the habits and customs of the people, and among the rest interested himself in the practice, so common among the Egyptians, of snake-charming or snake-catching, and said to him, by means of his interpreter, "There is a serpent in this house; if you find it, you shall have two sequins for yourself, and two for your men."

The man, having prostrated himself, called for two buckets of water. As soon as they were brought, he addressed himself, then filling his mouth with water, and creeping on his belly like the reptile he sought, squirted it through his teeth, so as to imitate the hissing of a serpent. Having crept in this manner through the ground-floor, he placed himself before Napoleon, and said, with a savage laugh, "Mafiche, mafiche," which means "there is one." The General also laughed, and said, "How is this? Is the fellow, in good earnest, able to tell?" He then ordered the interpreter to explain clearly that the reptile had been seen. "I know it," replied the fellow, "I smelt him as I entered the house." "Here we are," said the General-in-chief, "the acting is now going to begin. Well, let the serpent appear, and I will give thee two sequins more."

The man immediately commenced creeping, and squirting water on both sides. He ascended in the same manner a staircase leading to an upper story, occupied by Bourienne. A long, dark corridor opened into several apartments. It was lighted by a skylight at the furthest end, which gave a view of the country, and at the bottom of the skylight was placed the water fountain, this spot being the coolest in the house. The opening itself was sufficiently large to give, from the other extremity of the corridor, a view of the beautiful blue Egyptian sky. On attaining the landing-place of this corridor the juggler paused, and betrayed emotion. He was closely followed by the General-in-chief and a number of officers, attracted by curiosity. The General did not lose sight of the fellow an instant, and was determined, if he discovered the least trick, to take him in the act. On seeing him shudder and close his eyes, "the man is beginning his part," said the General to Junot. And in truth, the snake-catcher was in an extraordinary state. Habitually pale, as all swarthy skins are, he became every moment paler. He called for more water, washed his body, squinted and hissed as before, but produced another kind of hissing. He looked on each side of the landing-place, made a sign with his hand to keep silent, and still creeping upon his belly, advanced to the outside corridor, which was the darkest part of it. In a short time, after squirting his mouthful of water, he exclaimed in a low tone, "there he is!" "I should be delighted to do him the honor of hospitality," said the General-in-chief. "But, my friend, I suspect thou art laughing at us. Do you know that this rascal, with hissing, has been making fools of us for the last hour, in forcing us to run, without umbrellas, after the imaginary serpent?" The snake-catcher continued to hiss and creep. On a sudden, a black and round body, resembling the branch of a tree, appeared in relief upon the pure azure, which was visible through the skylight. It was a handsome serpent, real, alive, and about six feet long. At this sight, the fellow redoubled his hissing and squinting, and the serpent, after uncoiling itself from around the fountain, hissed in its turn, but its note was much more piercing.

The eyes of the reptile shone, in the sombre corridor, with a blood-colored flame. It glided along the fountain, and stopped; then a slight noise was heard; it was the reptile rising upon its tail. The snake-catcher could not do the same, because he had no tail; but he had raised himself half up, and made a slight motion. In an instant the reptile darted at him. He was waiting for this attack, and at the very moment it was made, caught the animal with one hand round the throat, which he squeezed with such violence as to force open his mouth, into which he spat. The effect was magical; the reptile seemed to have received his death blow. The man afterwards extracted his fangs, or rather the venom contained in small vesicles attached to its jaws. He then played with it, made it dance, and put it round his neck. "The snake-catcher," said Napoleon, "is a lucky charlatan."

A PERSIAN TROOPER.—A Persian on horseback, prepared for war or a journey, is, to the eye, at all events, a formidable personage. He is armed, from top to toe; a long gun at his back, a pistol at his waist, another behind a sword at his left, a tremendous dagger, called a kama, at his right, while at his belt dangles an infinity of horns, for various sorts of ammunition—powder for loading, powder for priming balls, &c. Add to this, a swarthy visage, half hid in a long black beard, a tall cap of lambkin, immense trousers, boots, red or black, to the knee, a shaggy yaponcha on his shoulder, a short cloak under the flap of his saddle, and the Persian horseman is complete.

PEOPLE are prone to condemn in others what they practice themselves without scruple. Plutarch tells of a wolf, who, peeping into a hut where a company of shepherds were regaling themselves with a joint of mutton exclaimed, "What a clamor they would have raised if they had caught me at such a banquet."

Manufacturing Glue.

It is generally made from the ears of corn and calves, and the parings of the hides, skins, &c. The parings of ox and other hides make the strongest, and afford about 45 per cent of glue. The cuttings and parings of hides are first macerated in milk of lime in pits or vats, and the liquor is renewed two or three times in the course of two weeks. They are then taken out with the lime adhering to them, and washed in water in baskets, and are then placed on hurdles to dry. When exposed to the air whatever lime remains on them is converted into chalk by absorbing carbonic acid gas from the air. A small portion of chalk will not be injurious for the after process, although quicklime would.

The next process is the extraction of the gelatine or glue from the pieces of the skins, &c., so treated. For this purpose they are placed in a large bag, or rather net, made of thick cord, and spread open within a large caldron. A light framing within the caldron prevents the bag from sticking to its sides. The water of the caldron is then gradually brought up to the boiling point, and as the prepared skins in the net gradually melt and mingle with the water, more are placed in the net, and they are frequently stirred up and pressed with poles. The condition of the caldron is tested occasionally by taking out some of the liquor and setting it aside to cool in a glass.

When a clear mass of jelly is produced, the boiling is judged to be sufficient, the mouth of the net is then closed with its cord, and it is raised or hoisted above the caldron over a roller, and left to drain. The liquor of the caldron if not strong enough to make glue may be further concentrated by boiling. The contents of the pot are boiled a second time to make size, and when the solutions are too weak to make glue or size, they are economically used instead of fresh water. The gelatine liquid of the glue caldron is drawn off into a vessel called a "settling-back," which is surrounded with warm water, and the temperature is kept up for about five hours to maintain it in the liquid state until the solid impurities settle to the bottom. The clear liquor is then drawn off into wooden coolers, which are about six feet wide and two feet deep; here it becomes a firm jelly, which is cut into square cakes with a spade; these are deposited in square cakes in a wooden box having slits in it, through which a brass wire attached to a bow is drawn to cut it into slices. These are placed on nets stretched in wooden frames and exposed to the air to dry. They are frequently turned and carefully watched until they are about two-thirds dry, when they are removed to a room, and they are left to dry still further, and then are finally dried in a warm room. The drying of the glue is an operation which requires great care and attention.

Good glue should contain no specks, be transparent and clear when held up to the light. The amber-colored glue is the best kind for cabinet makers, not the black kind, as some suppose. The best glue swells without melting when immersed in cold water, and renews its former size on drying. The best method of softening and dissolving glue for use is first to immerse it in small pieces for about twelve hours in cold water, then set it over a fire and gradually raise its temperature until it is all dissolved.

Fine white glue is made from careful selections of white clean skin parings; and these may be bleached in a degree by immersing them in a weak milk of chlorid of lime instead of simple lime. Size for stiffening straw and leghorn hats is made of clippings of parchment and fine white sheepskin dissolved in boiling water. White glue is employed in the stiffening or dressing used for silks and other fabrics which are re-dyed and re-dressed.

If glue which has been steeped in cold water until it has swelled be then immersed in linseed oil and heated, it dissolves, and forms a glue of great tenacity, which, when dry, resists damp. Glue is employed for making models for castings in wax or plaster of Paris. Mixed with molasses it forms the ink rollers of the book printer.—Scientific American.

CURIOUSLY PAINTED DOGS.—A recent traveler in South America, who accompanied a number of Jumbas on a tapir hunt, says that, besides their hunters, their party was composed of women and boys of the village, together with a score or two of dogs. Of the latter, he says: "These dogs were curious creatures to look at. A stranger, ignorant of the customs of the Jumbas, would have been at some loss to account for the peculiarity of their color. Such dogs I have never seen before. Some were of a bright scarlet, others were of yellow, others blue, others mottled with a variety of tints. What could it mean? But I know well enough. The dogs had been dyed. Yes; it is a custom among many tribes of South American Indians to dye not only their own bodies, but the hairy coats of their dogs with brilliant colors, obtained from vegetable juices, such as the red hutia, the yellow roca and the blue of the white lodio. The light gray—often white—hair of these animals favors the staining process, and the effect produced pleases the eye of their savage masters; on my eye the effect was strange and fantastic. I could not restrain my laughter when I first scanned the curs in their fanciful coats. Picture to yourself a pack of scarlet, orange and purple dogs!

A RICH NIGHT SCENE.—Last Tuesday night, which will be remembered as one of the warmest of the season, a young lady of the West End was excessively frightened at a little circumstance which transpired about the hour of midnight. The young lady, whose beauty is only equaled by her modesty, and whose "eyes" dark charm has caused more than one waistcoat to palpitate, had retired to her chamber, where, after laying aside the greatest part of her wearing apparel, she committed herself to the tender embraces of Morpheus, whose soothing influences were aided by the cooling breath of Zephyr, who came in at the open window and fanned her cheeks with his feathery wings. In a word, she was snoring finely.

It was, as we said, about midnight, when the young lady was aroused from her delicious slumber by hearing a noise at the window. Half unclosing her eyes she was startled by the sight of a corpulent form apparently struggling to gain admission to her chamber through the open window. It struck her at once that the intruder had been caught by the rear of his unmentionables by a nail or some other sharp instrument, as he seemed to be struggling with a firm determination to enter.

Her first thought was to faint; her second, to give the fellow a push; her third, to jump out of the window as soon as he jumped in; her fourth, to scream, which was immediately carried into effect. The whistle of the locomotive on the Iron Mountain road, when it gave its first snort on the 4th of July, was but a whisper to the screams of the young girl. The whole house, and half the neighborhood, were awakened by the outcry. The old folks, three female servants and two big brothers rushed to the rescue, and broomsticks, mop handles and boot-jacks flashed in the gaslight, as the household entered the chamber of the frightened beauty. An examination of the figure in the window dispelled the fears of all, and changed the screams of the young lady into shouts of laughter. The imaginary "fat man" was only her own darling "hooped skirt," which she had hung on a hook near the window, and which the wind had inflated and set in motion. There was no more sleeping in the house that night.—St. Louis Herald.

THE LANGUAGE OF FINANCE.—Finance has a language of its own. Its thieves are not thieves but defaulters. Having more notes afloat than means to pay them, is being short of currency; the world calls it poverty and insolvency. Pawning is hypothecation, shining and borrowing is financiering. Swindling is over-operating; taking men's and women's money to keep safely, and squandering it, or losing it in speculation, is suspending. Loaning out other people's money is accommodation. Paying out doubtful issues in redeeming their own, is retiring circulation. Embezzlement is extending liabilities. Stealing stock or government bonds is an over-issue; and managing a bank well is contriving to make somebody, not interested, furnish means to keep the bank open. Finance has a smooth business name for almost every act relating to money—its safe-keeping, disbursement and prompt payment; the reverse of which, in a private individual, is called by harsh Saxon names, such as found in bills of indictment and penal statutes. The votaries of finance never steal; they overdraw. They are never poor, though often "very close." They never refuse to pay honest debts; they suspend. The commercial history of this country for the past twenty-five years is a history of financiering—not only or chiefly bankers, nor even by brokers, but by a class of adventurers, who have seized upon these capacities to shroud designs of plunder under technical names.

A CHINESE STREET ARTIST.—A man seated on the pavement, holds in his hand a white porcelain tile, about a foot square. This he over-spreads with a deep blue color, from a sponge dipped in a thin paste of indigo, and asks us to name a flower. I suggest the lotus. He extends his forefinger—a remarkable forefinger, crooked, flexible as an elephant's trunk, and as if the end had been whittled off—gives three or four quick dashes across the tile, and in ten seconds or less, lo! there is the flower, exquisitely drawn and shaded, its snowy cap hanging in the midst of its long, swaying leaves. Three more strokes and a white bird, with outspread wings, hovers over it. The rapidity and precision of that forefinger is miraculous. He covers the tile with new layers of color, and flower after flower is dashed out of the blue ground.—Bayard Taylor's Visit to China.

APPROPRIATE.—The following is "travelling": A young married lady, whose union had not been prolific of "little darlings," has suspended on the wall in her bedroom, directly over the head of the bed, a neat little picture, underneath which is the following quotation from Scripture: "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven."

A western writer thinks that if the proper way of spelling *this* is "though," *ate* "eight," and *be* "beaux," the proper mode of spelling "potatoes" *poughtigatoes*.

"Do you drink *Am* in America?" asked a cockney. "Hail, no—we drink thunder and lightning," said the Yankee.

THE HIGHEST MOUNTAIN IN THE WORLD.—At a meeting of the Asiatic Society of Bengal on the 6th of August, it was announced that Col. Waugh, Surveyor General of India, had completed his computations of the positions and elevations of the peaks of the Himalayas. The result was to depose the mountain Kanchinjunga from its throne as the highest point on the earth's surface. That distinction belongs for the present to a peak one hundred miles from Kanchinjunga, and between that mountain and Katamandoo. This peak is ascertained to be 29,082 feet above the sea level; Kanchinjunga is 28,156 feet, and Dewalagiri, the mountain which school geographies persist in calling "the highest in the known world," is only 26,826 feet. The mountain has no name intelligible to civilized man, and Col. Waugh has therefore ventured to denominate it "Mount Everest," after a former surveyor general.

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Los Angeles, May 7th, 1856. 18-ly

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Information Wanted Of Elias, wife of Shred Barrows, daughter of Oliver Hanson, of San Bernardino. She moved from Illinois to California in 1858. Any information concerning her, will be thankfully received by her mother, Olive Barrows, in this place. San Bernardino, Nov. 15, 1856.

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SAN FRANCISCO, May 29th, 1856.

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WE HAVE received, and have on hand, the following works, imported by Elder P. P. Pratt—Illustrative of the doctrines of the Church of Jesus CHRIST OF LATTER-DAY SAINTS: they can be had by applying at the office of THE WESTERN STANDARD, 1154 Montgomery Street.

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| Llyfr Mormon | | 2 00 |
| Athrawiaeth a Chyflammodau | | 1 50 |
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| Pa Beth yw "Mormonistiaeth?" | | |
| Beth yw "Graf Calwedigol?" | | |
| Pedilwch a'r Gwneud | | |
| Y "Llyfr ar y Groes" | | |
| Gwahoddiad | | |
| Amddiffyniad y Saint | | |
| Idoruddiad Joseph a Hyrum Smith | | |
| At daw a Ddanfododd Joseph Smith? | | |
| Darlun o'r Bryd Grefyddol | | |
| Llyfr Mormon, 2d Darddiad | | |

HAWAIIAN.

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| Boko a Morokona | | 2 00 |
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